

AN
HUMBLE ATTEMPT,
TO
LEAD THE MIND
FROM ERROR TO TRUTH,
&c.

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HUMBLE ATTEMPT,
TO
LEAD THE MIND
FROM ERROR TO TRUTH,
FROM
MISERY TO PEACE,
FROM POVERTY TO
RICHES, HONOR AND GLORY.

By PHILADELPHUS. *provid*

L O N D O N.

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HUMBLE ATTEMPT

TO LEAD THE MIND

FROM ERROR TO TRUTH

BY

MILNRY TO PLEAS



BY

RICHES, HONOR AND GLORY

BY PHILADELPHUS

LONDON

Printed for the Author, by J. BROWN, at the Press of
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HUMBLE ATTEMPT.

&c.

PILATE governor of *Judea*, put this question to the greatest and wisest person that ever was brought before him. "What is Truth?" But it appears that he went away as soon as he asked the question, instead of waiting for an answer. I hope this little tract will not fall into the hands of any person of a similar disposition, because it can do such person no good. But if any should meet with it who are in an error, or not firmly established in the truth, and that are desirous of knowing what will tend to their interest, honour and happiness; I hope it will, in a measure, conduce to help them on in their enquiry, and be a mean of leading some of them to truth, honour, and glory. To answer so desirable a purpose, I think it necessary in the first place, to endeavor firmly to establish them in this great truth, *viz.* "That the books called the Scriptures are of divine original, containing the word of that God who cannot lie, and that they are the very truth." And in order that this purpose may be accomplished, I beg their serious and candid attention to the following arguments.

1st. The antiquity of the first part of them is generally allowed to be very great. *Tertullian* says, that the books of *Moses* were the first writings in the world.

2d. They contain the historical account of many things which we have great reason to believe in this our day, were matter of fact. They inform us, for instance, that the heavens and the earth were created by a wise almighty being — and our own reason, if properly exercised, will inform us, that no other than a wise and powerful being could create such stupendous, regular, and beautiful works, as the works of creation are.

3d. They inform us that our two first parents were both made by God himself — And a little reflection upon the wonderful contrivance; the admirable structure of body and mind — And the suitableness there is in the Man and Woman, to answer the great purposes towards each other, for which they were designed, most evidently prove, that a great and wise being must be the Creator of them. And as it never was known that a living creature of any kind was produced by mere chance; or by any other cause than what the scriptures assert first produced them, we have the greatest reason to believe, that they give us a true relation of the matter.

4th. They relate that, about 1650 Years after the creation, the earth was deluged with water; and we in our days can trace the Vestiges of this flood. I have been assured by a native of *Scotland*, a man I could depend upon, that in the peat pits, they

they have dug up both oak and fir trees, preserved by the mud in a state fit for use. And that this peat originates from a vast quantity of other kind of timber and underwood, which appears to have been swept together in these vallies by the force of water.

I myself have been witness to a long range of oysser shells which lay in a regular manner, about eight feet under the surface of a sand hill: and as near as I can tell about four miles from the natural oysser beds in the sea, and 100 feet from its present surface.

I have also seen at several places upon the sides of a large valley, that opens itself to the sea, sand and beach laying much after the manner as it does on the sea shore, and at least 200 feet above the present surface of the sea.

But the proofs of a deluge are so numerous and well known, that I think it needless to say any more to prove it.

5th. They inform us why circumcision was ordained, and that it was practised by an extensive family, who afterwards possessed such and such countries. And as it is now practised by the descendants of these people in the same countries, and by the scattered descendants of some of them, who now reside in our country, we have great reason to believe the truth of the relation, especially if we consider that this account of the origin of that rite, appears to be assented to by the different nations that practise it, though they widely differ in other matters.

6th. The taking of *Babylon*, and the destruction of the *Babylonish* empire by *Cyrus* was very minutely described in the scriptures, about 200 Years before the event took place; and the account of the above transaction, as the profane historians *Herodotus* and *Zenophon* relate it, so exactly corresponds with the scripture predictions of this event, as leaves no reason to doubt of the truth of them.

7th. *Ptolemaeus Philadelphus*, an heathen King, caused the scriptures to be translated from the original Hebrew into the Greek tongue, about 270 years before Christ. And these scriptures then contained prophecies relating to the greatness and fall of the Roman Empire, see *Daniel* vii. which we know by prophane history afterwards happened.

They also contain prophecies relating to the destruction of *Jerusalem*, see *Dan.* xxviii. which were afterwards fulfilled by *Titus*, Son of *Vespasian* the Roman Emperor.

They contained also this remarkable Prophecy concerning the Jewish people by *Hosea* ix. 17. "My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations." And this we see most exactly fulfilled in their descendants in our days.

Now as these prophecies were recorded in the scriptures, some centuries before the events came to pass, is it not a good proof of the authenticity of them?

They did not declare that the descendants of the Romans should be wanderers among the nations,

tions, and no man can now point them out. But we can point out those of the Jews, and the preservation of these as a distinct people, kept separate from all others, is surely a most substantial proof that the books which contain the predictions of these events, above 2000 years ago, must be the oracles of divine truth.

8th. A great many prophecies contained in the Old Testament respecting the coming of the Messiah, his doctrine, life, death, and other events, appear exactly to correspond with the account of these things, as contained in the New. And though these scriptures consist of so many books — written by so many different persons of different ages — in so many different conditions in life — living at a great distance of time from each other — residing in different countries — and consequently under different governments — yet we find such a wonderful agreement and harmony running through the whole, as at once proves that they cannot be the contrivance of these different writers, but must be the work of a wise and superior being.

“ Whence, but from heaven, should men unskill’d
in arts,

In different nations born, in different parts,
Weave such agreeing truths ? or how ? or why
Should all conspire to cheat us with a lie.
Unasked their pains, ungrateful their advice,
Starving their gains, and martyrdom their price.”

DRYDEN.

9th. Several of the events recorded in the New Testament are also mentioned by profane historians. *Pliny* the Roman takes notice of the star that appeared at the death of Christ. The appearance of a new star in the east, is recorded by *Chalcidius*, *Tacitus*, *Suetonius* and *Dion*, mention that *Augustus Cæsar*, had ordered the whole empire to be censured or taxed.

Phlegon the freed-man of *Adrian*, mentions the great darkness, which the gospel inform us happened at the death of Christ. And *Tertullian* speaks of this wonderful darkness, as recorded in the public registers of the Romans.

Josephus gives us a short account of Jesus.

Tacitus, an heathen, gives us this account, when he is about to relate the persecutions of the Christians under *Nero*. "That Christianity had its rise in *Judea*; that the professors of it had their name from Christ; that this Christ, in the reign of *Tiberius* was put to death by *Pontius Pilate*; and that this religion, after the death of its author, over-run not only *Judea*; but the City of *Rome*."

10th. The age in which the gospel was first published was much improved in arts and sciences; there were many learned and curious men, who were ready to examine every new proposition and doctrine that might be uttered. And therefore they were not very likely to be imposed upon. The *Pharisees* and *Saducees* among the Jews, the *Stoics* and *Epicureans* among the gentiles, appear to have been well qualified to dispute upon,
detect

detect and expose any falshood that might have been advanced by any others. And numbers of these were ready to examine, confute, and overthrow the gospel of Christ; and would have done it, if it had contained any thing false and fictitious; but the truth triumphed over them all; For *Tacitus*, *Suetonius*, and *Pliny* the younger, acknowledge that Jesus Christ lived in *Judea*, in the reign of *Tiberius Cæsar*; that he gathered disciples, and that he was put to death by *Pilate*.

Porphyry, *Hierocles*, *Julian* the apostate, and other enemies of Christianity, were not wicked enough to deny the truth of the gospel; but to evade the effects of, and to put a stop to its progress, they basely ascribed the miracles Jesus and Peter wrought, to the assistance of Demons, and the power of Magic.

The *Talmudical* books of the Jews, also acknowledge the truth of the facts contained in the gospel. For it appears that the authors of them though enemies to Christianity, were not hardened enough to contradict such well known truths; but they were base enough to endeavour to fally them, by ascribing the power that was in Jesus, to perform these things, to a stone upon which the incommunicable name of *Jehovah* was written; and which they say, he had stolen out of the Temple. Now by all this evasion and falshood, they plainly acknowledge and confirm the great truths of the gospel, though they basely endeavor to lessen the lustre and credit

dit of Jesus and his miracles, by ascribing them to fictitious causes.

11th. The way, or means by which the gospel was first established, was not because it's abettors represented their chief, as allied to the great and powerful princes of the age — or by extolling his courage, conduct, and fitness for military exploits — or by magnifying his power, and flattering and raising the expectations of people, with the assurance, that by enlisting under his banner, they should become the conquerors of Kingdoms, and be raised to great riches, honor and glory — or by any of the common artifices used by mankind, to effect similar purposes.

But on the contrary they represented Jesus as coming of poor parents — as being born in a stable — as being so poor a man, that he had not money to pay the tribute — nor a place of his own where he could lay his head — that he hid himself for fear of the Jews — kept company with the meanest of the people — that he was exceeding sorrowful, when he knew the Rulers were about to apprehend him — that he was insulted by the vile rabble — mocked by *Herod* — spit upon, buffeted, scourged and crucified as a malefactor, by his own countrymen, &c. &c.

And the men who preached the gospel, and by whom it was propagated, were also of mean birth, poor and illiterate, subject to many infirmities, and so cowardly as to forsake and deny their master, when his enemies apprehended him; which they themselves honestly acknowledge — and they
did

did not expect to encrease their riches, or to make themselves great, powerful, and glorious in the world. — But their Master had foretold them, that they should be hated and persecuted; and this they experienced: and this they openly testified to all, that persecutions and sufferings would be the portion of those that embraced the gospel and became the followers of their Lord and Master. Now, according to all human reasoning, the relation of these things was the most likely to discredit their cause: their testifying that all that would live godly in Christ Jesus must suffer persecution, seemed to be the most probable method to discourage men from believing in, and embracing Christ and his gospel. The gospel had the power of princes — the sword of the magistrates — the passions of the people — the pride and prejudices of philosophers — the power, and craft of the Priests, whose emoluments were in danger, and who closely united to defend and support their national religion, and overthrow christianity. And yet notwithstanding the weak instruments that were used to oppose all these powerful enemies, truth made its way and the gospel was established among the obstinate and inveterate Jews, in the midst of powerful Rome, and in the principal cities of the learned Grecians. All which is an abundant proof of its authenticity, and that it really is both the power and wisdom of God.

12th The truth of the gospel is confirmed by the conversion of such numbers from heathenish filthiness to christian purity. A most excellent spirit of holiness was inculcated by the gospel, far beyond the most refined system of heathenish philosophy, the best of which had been found by repeated trials, to have but little effect upon the lives and consciences of men. But the gospel triumphed in the heart, and fixed its empire in the consciences of thousands, and tens of thousands; it enlightened, convinced, and converted numbers, wonderfully constraining them by the great and powerful motives and inducements it contained; to forsake their established worship and customs; nay their friends, riches, honors, lands, and all, in order that they might love and serve that God who had so loved, and that Savior who had suffered so vastly for them. Was it ever known, before or since that any other system of religion, or morality, produced such a wonderful change in the hearts and lives of such numbers? How few were there among the heathens that could forbear revenge, or refrain from many detestable practises? And fewer still that could suffer the loss of all that was dear, that could bear the most excruciating tortures, and suffer the most agonizing death, rather than forsake their religion and principles. But what numbers have there been among the christian converts, who have lived the most illustrious, eminent, and useful lives, bearing with the affronts of their fellow creatures, and forbearing revenge,

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who have cheerfully borne the loss of all that was dear, endured the most cruel tortures, and suffered the most dreadful death that could be devised, rather than deny their Savior, or renounce the great and glorious truths of his gospel; all which tends greatly to confirm us, in this glorious truth, that real Christianity is the work, and established by the power of the blessed God.

13th. None ever yet could prove that the penmen were impostors. But on the contrary, many have plainly proved them to be men of veracity and great sincerity. * Surely impostors possessed of common sense, would never have related so many circumstances, so opposite to the passions, customs, and hopes of mankind in general. — What can be more opposite to the character of that Messiah which the Jews expected, than that of Jesus? Therefore their own reason must have told them, that their Hero would be a “stumbling block to the Jews, and foolishness to the Greeks.”

Again, The manner in which the gospels are written plainly show that the different writers had not agreed together to forge the story; because they appear to differ in the relation of many particulars, though they all agree in the main point, respecting the life, miracles, and designs of Jesus. One relates only what he thought to be the most interesting particular of one action, or discourse; another relates less or more, or gives no relation at all of the same matter. But if the

* Dr. Lardner's credibility of the gospel.

the writers had contrived the plan, and agreed about the circumstances to be related, no doubt but they would have taken special care to have described every particular exactly alike, lest they should be suspected of forging it themselves.

Again; If the gospel is the invention of a set of men, we naturally conclude that they must be either good men, or bad men. — Now if good men we know that such will not make use of the sacred name of God, in order to cheat, impose upon, and ruin their fellow creatures. And it could not be advantageous to the Apostles to attempt to persuade men to embrace a doctrine which would expose them to so much contempt and misery here; because in doing this they were not so likely to succeed; and because they also exposed themselves to all kinds of contempt and punishments.

And bad men would never contrive so pure and holy a system. Men who were in love with the world and its pleasures, would never forsake them and expose themselves to all kinds of disgrace and punishments, for the sake of advancing the honor of God, displaying a most finished and perfect pattern of goodness in his Son, and inculcating and spreading precepts that were utterly incompatible with their own inclinations, passions, and desires. They could not lay such a design against all the prospects of that pleasure and happiness which they hoped for, and longed to enjoy here, and endeavor to establish that temperance, sobriety, chastity, self denial, and holiness, which is as

opposite

opposite to the inclinations of bad men, as light is to darkness. Nor would they have persevered in such a design against all the opposition, disgrace, imprisonments and punishments they met with; nay even unto death; since that was utterly defeating all hopes of the happiness and pleasures that bad men can enjoy.

And we know that the earliest enemies of Christianity, whose writings are extant, did not attempt to fix the stain of falsehood upon the Apostles, or to disprove the facts contained in their histories; which is an evidence in favor of the truth of them.

We have therefore good proofs that the writers of the gospels were men of veracity, and that they recorded only what they knew to be real matter of fact; or what they were well assured was revealed to them by the spirit of God.

But if any should say, that the gospel was devised by evil designing men, let them inform us who they were, where they lived; when the propagated it, and what motives could induce them to do it.

14th. Three of the writers of the gospel, relate a plain prophecy of Jesus, in which he declared that Jerusalem should be encompassed with armies, greatly distressed, taken and destroyed, with the greatest part of its inhabitants, that such as escaped the slaughter should be led away captive into all nations, and that Jerusalem should be trodden down of the gentiles, until the times of the gentiles be fulfilled, with other particulars. And

we are informed by *Josephus* and other profane historians, that most of these particulars were fulfilled about forty years after the prophecy was uttered. And we also know that 1700 years are since elapsed, in which the Jewish nation and their city have been a standing proof of the truth of this prophecy. For though they have attempted to make themselves masters of the ruins of this city, and establish themselves as a nation again, yet they never have been able to effect it. But Jerusalem still continues to be trodden down of the gentiles, which is a sure and lasting proof of the truth of the prophecy, uttered by our adorable Savior, of the veracity of the writers who relate it, and of the books that contain it.

15th. If we have reason to believe there ever were such men as *Alexander* the great, or *Julius Caesar*, and that they performed many warlike exploits; we have abundantly more reason to believe that there was such a person as Jesus Christ, and that he did many wonderful works; since there is no history in the world so well attested as this. There is none that can produce the testimonies of so many good men to avouch the truth of it. There is none that bears such evidences of its own authenticity.

The mind being fully convinced that the books called the Old and New Testament, were written in truth; and that they contain the word of God himself who cannot lie; It follows that the truths contained therein, are of much greater importance to every one of us, than the word of
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mere man possibly can be. Therefore I humbly solicit the attention of the reader, to a few of the great truths contained in the scriptures, which are of the utmost importance to him.

We are informed by this word of truth, that, We are all sinners. We have, says the inspired *Paul*, “before proved both Jews and Gentiles, that they are all under sin,” They is none-righteous, no not one, — They are all gone out of the way, they are together become unprofitable, — There is no difference, for all have sinned and come short of the glory of God, *Rom.* iii. 9, 10, 12, 23. God hath concluded them all in unbelief. *Rom.* xi. 32. The scripture hath concluded all under sin.” *Gal.* iii. 22.

Surely this awful truth needs no farther confirmation. Yet I desire to appeal to the consciences of every one of my readers, if it be not so. Consult your own hearts. Reflect on your own experiences, and I am sure you must know that you have sinned. And if it be only one sin that we have committed, it is enough to sink us to perdition; for the scripture assures us, that if we “keep the whole law and yet offend in one point, we are guilty of all.” *James* ii. 10. We may justly be punished for the breach of it.

I now take it for granted, that you will acknowledge with me, that we have sinned and come short of the glory of God. And I hope you will also acknowledge the following great truths, notwithstanding the tremendous and formidable nature of them, viz.

That by our sin we have brought ourselves under that indignation and wrath, tribulation and anguish, which is denounced against every soul of man that doeth evil. *Rom. ii. 8, 9.* That the wages of sin which is death eternal, is our just desert. *Rom. vi. 23.* That we have exposed ourselves to that vengeance, which shall be executed on all those that obey not the gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power. *2 Thess. i. 7, 9. Heb. x. 26, 27.* When the Son of Man shall send forth his angels, and they shall gather out of his kingdom, all things which offend and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. *Mat. xii. 41, 42.* And when the Kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, shall hide themselves in the dens, and in the rocks, and say to the mountains and rocks, fall on us; and hide us from the face of him who sitteth on the throne, and from the wrath of the Lamb, for the great day of his wrath is come, and who shall be able to stand? *Rev. vi. 15.* What will the obstinate Sinner do at that awful day?

From hence we may learn the tremendous judgment our sins will expose us to, and whether they are few, or many, small or great; whether they are greater or less than those of our neighbours, it avails not, for all of us have actually broken that holy
just

just and righteous law, against the breach of which these judgements are denounced. O! says a poor hardened sinner, who had before his last illness, slighted and despised these awful truths, but was then despairing upon his death bed; "Q! it is a fearful thing to fall into the hands of the living God. If God was not against me, I should not value, though all the power and malice of men joined to engage me; though all the legions of hell contrived to torture me, with the most consuming pains. But when an irreconcilable God looks down upon his creature in wrath, and consigns him over to eternal vengeance; this is intolerable! inexpressible! ah! who can dwell with everlasting burnings! O ye that have any hope, that have not yet passed your day of grace, cry mightily to God day and night; think no labour too much to secure you from the wrath of God. *

Now if this poor distressed creature had been but as sensible of his miserable condition, before he was stricken with the stroke of death, as he then was, how eagerly would he have embraced the means he now recommended to others! While he had hope, and before he had passed his days of grace, he would have cried mightily to God for pardon and peace. "Would you be informed (said he to some friends) why I am become a skeleton in three or four days? know then I have despised my Maker, denied my Redeemer; I have joined myself to the Atheist and profane, and continued these courses under many

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convictions,

convictions, until my iniquity was ripe for vengeance; and the just judgment of God overtook me: when my security was the greatest, and the checks of my conscience the least." page 81.

And when he looked at the fire in his room he said, "O that I was to broil upon that fire a hundred thousand years, to purchase the favor of God, and to be reconciled to him again! But it is a fruitless wish! millions of millions of years will bring me no nearer to the end of my tortures, than one poor hour! O Eternity! Eternity! Eternity! who can properly paraphrase upon those words for Ever, and Ever? p. 39.

O! may we be as sensible of our miserable condition before it is too late with us, as he was when it appeared to be too late with him. O! let us not despise convictions as he did. I am well assured that the blessed God by his Spirit, Word, Ministers or Providences, often works upon the hearts and consciences of all men; and I never yet met with the man that could truly say, He never felt any conviction of, or remorse for sin, that he never had any excitement to thank, love, or pray to his Creator: or that he never felt any thing within him which seemed to say, "This is the way, walk ye in it." These things I am sure I have often experienced. Reader, does not a gracious God, in mercy and love to your poor soul, often work something of this in you? Cannot you trace it in your past life, or feel it in your present day — If you have or can, I beseech you also that ye receive not the grace of
God

God in vain. 2 *Cor.* vi. 1. O be true and faithful to your convictions; for it is dangerous to trifle with them. Be attentive to, and gratefully improve the means God is pleased to bestow upon you. Be wise and consider your latter end. *Deut.* xxxii. 29. To us, "Wisdom (now) crieth without, she uttereth her voice in the streets; she crieth in the chief places of concourse, in the openings of the gates: in the city, she uttereth her words, saying, — How long ye simple ones will ye love simplicity, and the scorers delight in their scorning, and fools hate knowledge? — Turn ye at my reproof. Behold, I will pour out my Spirit unto you, I will make known my words unto you." This is the language of wisdom; let us carefully attend to her, lest she should hereafter say, "Because I have called, and ye refused, I have stretched out my hand and no man regarded — But ye have set at nought all my counsel and would none of my reproof — I also will laugh at your calamity; I will mock when your fear cometh — When your fear cometh as desolation, and your destruction as a whirlwind; when distress and anguish cometh upon you — Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; — For that they hated knowledge, and did not choose the fear of the Lord; — They would none of my counsel, they despised all my reproof. — Therefore shall they eat of the fruit of their own ways, and be filled with their own devices, *Prov.* i. 20, to the 31 verse.

To us God saith in his word, when I say unto the wicked, thou shalt surely die; if he turn from his sin and do that which is lawful and right, &c. he shall surely live; he shall not die. As I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye, from your evil ways: for why will you die, O house of Israel? *Ezek. xxxiii.*

Seek the Lord while he may be found; call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him turn unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. *Isaiah lv. 6. 7.*

Come, and let us return upon the Lord; for he hath torn, and he will heal us; he hath smitten and he will bind us up. After two days will he revive us, in the third day he will raise us up and we shall live in his sight. *Hosea vi. 1, 2.*

To us Jesus says—Behold, I stand at the door and knock: If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. *Rev. iii. 20.*

And he said to his disciples—Go ye into all the world, and preach the gospel to every creature, or every man. *Mark xvi. 15.*

Go into the high ways, and as many as ye shall find bid (invite) to the marriage. *Matt xxii. 9.*

What blessed invitations doth the Lord here give to us poor sinners! He even condescends to swear, that so we may with greater encouragement

ment turn unto him and live. And He has graciously promised to aid us in this important work, the better to enable us to do it. For observe, Wisdom says — Turn ye at my reproof (and then) — Behold I will pour out my spirit unto you — The Prophet says, Come and let us return unto the Lord, (and then) He will receive us, and raise us up. And God himself says. I will yet for these things be enquired of, to do it for you. That is, if you pray and strive for them, I will give you a new heart, and a new spirit. And I will put my spirit within you. *Ezek. xxxvi. 26, 27, 37.*

And Jesus says — Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. If ye being evil know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him. *Luke xi. 9, 13.*

And the spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come; and whosoever will, let him take the waters of life freely. *Rev. xxii. 17.*

And farther, God not only condescends to call, invite, and encourage us to return, by these gracious promises — But he makes use of his rightful authority over us, as our Creator, &c. And commands us to do it. God now commandeth all men every where to repent. *Acts xvii. 30.* John preached to the people, saying, Repent ye for the kingdom of heaven is at hand, *Matt. iii. 2.* Jesus preached to them saying, Repent ye and believe

believe the gospel. *Mark* i. 15. Except ye repent ye shall all likewise perish. *Luke* xiii. 3. And his disciples, went out and preached that men should repent. *Mark* vi. 12.

Peter said to the people, Repent ye therefore and be converted, that your sins may be blotted out. *Acts* iii. 19.

And Paul shewed all that heard him, That they should repent and turn to God, and do works meet for repentance. *Acts*, xxvi. 20.

Now this repentance includes not only a sight and sense of sin, a sincere and hearty sorrow, and a loathing ourselves for it; but also a hatred of sin, and a fixed resolution, that by the aids of divine grace we will forsake it. And to encourage us herein, let us remember that Jesus says, Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart: and ye shall find rest for your souls. *Matt.* xi. 28, 29.

O sinners, let us frame our doings to turn unto the Lord, *Hosea* v. 4. loath ourselves for all our abominations; and flee from the wrath to come, to the unsearchable, inexhaustable riches of God in Christ Jesus. As to that one thing needful, by which only poor sinners can be made rich, and miserable sinners happy.

“O sinners come and taste his love
Come learn his pleasant ways,
And let your own experience prove
The sweetness of his grace.”

Dr. Watts.

But here let us guard against an error into which many are supposed to fall, viz. That of thinking to merit salvation by something that we can do, for it is not by works of righteousness that we have done. *Titus. iii. 5.* — It is the free, unmerited gift of God and to him belongs all the glory.

The way of Salvation laid down in the blessed Gospel appears to be as follows.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. *John iii. 16.* God so vastly, so wonderfully loved the whole world that then lay in wickedness, that he gave his only Son; that if any one, or every one of them should believe in him, which is the condition God is pleased to appoint, the doing of this shall entitle him to the promise or gift annexed, which is everlasting life.

And as any one or every one of the Israelites bitten with the fiery serpents, who performed the condition God required, which was to look unto the brazen serpent, lifted up upon a pole, did not perish, but lived.

So any one, or every poor sinner that now looks up to, or believes in a crucified Jesus, which is the condition God requires of them, shall not perish, but have eternal life. *John iii. 14. 15.*

And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world, 1 *John ii. 2.*

And

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses *Acts* xiii. 39. By grace ye are saved, through faith (and this Salvation is) not of yourselves: it is the gift of God. *Ephes.* ii. 8. Being justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are passed, through the forbearance of God; to declare, I say, at this time, his righteousness: that he might be just, and at the same time the justifier of him that believeth in Jesus. *Rom.* iii. 19, 24, 25, 26. For Christ is the end of the law for righteousness to every one that believeth. *Rom.* x. 4.

For we are all the children of God by faith in Christ Jesus. *Gall.* iii. 26.

Before we believe we are only wild olives. *Rom.* xi, but by faith we are grafted into the good olive. *xi.* 17. Faith places us in Christ the vine, and by it we become the elect, that is, the chosen people of God; and entitled to all the privileges of his sons and daughters.

He came to his own, but his own received him not. — But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name, *John* i. 11, 12. Observe they were not sons of God in a gospel sense, neither had they power or privilege given them to become so, until after they had received Christ by faith. For it is the will of God

God that we should first receive his only begotten Son, before he gives us the power or privilege of becoming his Sons. And we are not born, or entitled to this Sonship by blood, nor by our own wills, nor by any thing personal, but it is entirely owing to the will and good pleasure of God, as appears from the 13th verse.

God hath been pleased to appoint, of his own will, that all who receive his Son, shall there upon be entitled to the privileges of Sonship. For He that believeth and is baptized shall be saved, *Mark xvi. 16.* Such as these are become the Sons of God, being born of water and of the spirit; for says the blessed Jesus, except a man be born of water and of the spirit, he cannot enter into the kingdom of heaven. *John iii. 5.*

And, "God sent forth his Son made under the law, to redeem them that were under the law, (that is the Jewish nation) that we might receive the adoption of sons. *Gall. iv. 4, 5.* And Christ came not only to redeem them, but also us gentiles. For as all were dead, Christ died for all. *2 Cor. v. 14, 15.* He gave himself a ransom for all. *1 Tim. ii. 6.* And upon our believing in, or receiving of him, it is the will of God that we gentiles also, should have power or privilege to become his children, and receive the adoption of Sons.

From the passages already produced we may see that our calling, election, and the privileges appertaining thereto, are entirely the free unmerited gift of God, given to us in Christ Jesus, and

D

made

made ours upon the simple condition of believing on him.

God had an undoubted right to propose the terms, or prescribe the way in which he would dispense his blessings; and believing in, or receiving Jesus as his Son, and our Savior, is the condition he has been pleased in much mercy to prescribe.

When the Jews asked Jesus. *John vi. 28, 29.* And the Jailor asked Paul, *Acts xvi. 30.* what they must do? The answer is, Believe in Jesus. This is the appointed condition, without which they could not be saved. For he that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God. *John iii. 18.* He that believeth not the Son shall not see life, but the wrath of God abideth on him. *John iii. 36.* He that believeth not shall be damned. *Mark xvi. 16.* If ye believe not that I am he, ye shall die in your sins. *John viii. 24.* And we find that, "Because of unbelief they were broken off." *Romans xi. 20.* This faith also is the gift of God, He gives us the object of it, a Savior; and the evidences of it, the great truths of his incorruptible word, by which we are said to be born. *1 Peter i. 23.* For without the hearing or reading of this, it is impossible for us to obtain faith in Christ. But God hath graciously given us his word of faith, and ministers to preach it. So then faith cometh by hearing, and hearing by the word of God. *Rom. x. 17.*

But

But this faith of God's elect is not a dead, barren, inactive faith. "Thou believest that there is one God, thou doest well. (But you must do more than this, for) the devils also believe and tremble. Faith without works is dead." By works was (Abraham's) faith made perfect, *James* ii. 19, 20. 22. And so must ours also. And there is no other way to know when we have genuine gospel faith but by its fruits. By their fruits ye shall know them. *Matt.* vii. 20. Shew me thy faith without thy works (if you can) and I will shew thee my faith by my works. *James* ii. 8. For as the body without the Spirit is dead, so faith without works is dead also. *James* ii. 26. Therefore real true faith will manifest itself in our lives and conversation; for it, "purifies the heart." *Acts* xv. 9. It is a faith that worketh by love. *Gall.* x. 6. Producing in us love to God, and our neighbour; and a ready compliance with all the ordinances and commands of God.

"Mistaken Souls! that dream of Heav'n,

And make their empty boast

Of inward Joys, and Sins forgiv'n,

While they are Slaves to Lust!

Vain are our Fancies, airy Flights,

If Faith be cold and dead,

None but a living Pow'r unites

To Christ the living Head.

'Tis Faith that changes all the Heart;

'Tis Faith that works by Love;

That bids all sinful Joys depart,
And lifts the Thoughts above.

Faith must obey her Father's Will,
As well as trust his Grace;
A pard'ning God is jealous still
For his own Holiness."

Dr. WATTS, B. I. H. cxi.

If we are possessed of real genuine faith, we shall also possess an earnest desire to walk in all the ordinances, and ways of the Lord. What these are is only to be known from the scriptures, For we ought not to receive any religious rite, as matter of our faith and practice, unless it is contained in them. "The Bible, the Bible only, is the religion of Protestants," was the well known saying of a great Man,

And in this book we find two ordinances positively enjoined upon us, viz. Baptism, and the Lord's Supper; both which I shall give the scripture account of. But as mankind differ very widely with respect to the mode, the subjects, and the qualifications necessary for baptism, I shall endeavor to give in the first column (for certainly that deserves the first place) the scripture account of it, as it was ordained by God and laid down in his word — and in the second column I shall give the account of it as ordained by some men, that so the Reader may be the better enabled to judge and determine for himself, which is the real mode, who are the proper subjects, what

are

are the necessary qualifications, for this holy ordinance; and what is the spiritual signification of and the inward grace expected to be conveyed to the sincere and obedient performers of it, that so they may go on their way rejoicing in the covenant mercies of God. For he that believeth and is baptized shall be saved.

The good old way of Baptizing, as ordained by God according to his Word.

John the Baptist who had his commission from God; came preaching in the wilderness of Judea. *Matt. iii. 2.* and saying Repent ye, for the kingdom of heaven is at hand.

5. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan.

6. And were baptized of him in Jordan confessing their sins.

7. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation

The new way of sprinkling, as ordained by men according to their Word.

The Priest, who has his commission from men; coming to the Font, (which is then to be filled with pure water) and standing there, shall say, "Hath this Child been already baptized, or no?"

If they answer No; the Priest proceeds to offer up several prayers; reads *Mark x. 13, to 16.* gives an exhortation; & addresses himself to the Godfathers and Godmothers, in the following manner.

"Dearly beloved, ye have brought *this Child* here to be baptized, ye have

of vipers, who hath warned you to flee from the wrath to come?

8. Bring forth therefore fruits meet for repentance.

Matt. iii. 13. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

15. And Jesus answering, said unto him, suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16. And Jesus when he was baptized, went up straight way out of the water: and lo the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him.

17. And lo a voice from heaven, saying this

is

have prayed that our Lord Jesus Christ would vouchsafe to receive *him* to release *him* of *his* sins, to sanctify *him* with the Holy Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his gospel, to grant all these things that ye have prayed for: which promise he, for his part, will most surely keep and perform. Wherefore after this promise made by Christ, *this infant* must also faithfully for *his* part, promise by you that are *his* sureties, (until *he* come of age to take it upon *himself*) that *he* will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments.

I demand therefore,
Dost thou in the name
of

is my beloved Son, in whom I am well pleased.

xxviii. 18. And Jesus came, and spake unto them, saying, all power is given unto me in heaven and in earth.

19. Go ye therefore and teach all nations, baptizing them, in the name of the Father, and of the Son, and of the Holy Ghost.

20. Teaching them to observe all things whatsoever I have commanded you. And lo, I am with you alway, even unto the end of the world. Amen.

Mark i. 4. John did baptize in the wilderness and preach the baptism of repentance for the remission of sins.

5. And there went out unto him, all the land of Judea, and they of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins.

9. And

of this Child renounce the devil and all his works, the vain pomp & glory of the world, with all covetous desires of the same, & the carnal desires of the flesh, so that thou wilt not follow, nor be led by them ? ”

Answer.

I renounce them all.

Minister.

“Dost thou believe in God the Father Almighty, Maker of Heaven and Earth ?

And in Jesus Christ, his only begotten Son our Lord ? and that he was conceived by the Holy Ghost ; born of the Virgin Mary ; that he suffered under Pontius Pilate, was crucified, dead, and buried ; that he went down into hell, and also did rise again the third day ; that he ascended into Heaven, and sitteth at the right hand of God the Father Almighty ; and from thence shall come again

at

9. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him.

11. And there came a voice from heaven, saying, Thou art my beloved Son, in whom I well pleased.

Mark xvi. 15. And he said unto them, Go ye into all the world, & preach the gospel to every creature.

16. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Luke iii. 2. The word of God came unto John the Son of Zacharias in the wilderness.

3. And he came into all the country about Jordan,

at the end of the world to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the Holy Catholick church; the Communion of Saints; the Remission of Sins; the Resurrection of the flesh; & everlasting Life after death?"

Answer.

All this I stedfastly believe.

Minister.

Wilt thou be baptized in this faith?

Answer.

That is my desire.

Minister.

Wilt thou then obediently keep God's holy will and commandments and walk in the same all the days of thy life?

Answer.

I will.

Upon this the Priest, after a few short prayers, takes the Child in his hands, and addressing the Godfathers and Godmothers

Jordan, preaching the baptism of repentance for the remission of sins;

7. Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

8. Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our Father, &c. &c.

12. Then came also publicans to be baptized, and said unto him, Master, what shall we do?

21. Now when all the people were baptized it came to pass that Jesus also being baptized, and praying, the heaven was opened,

22. And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my

mother's, he says "Name this Child."

And then naming it after them (if they shall certify him that the Child may well endure it) he is to dip it in the water discreetly and warily; but if they certify that the Child is weak, it suffices to pour water upon it, saying, "I baptize thee in the name of the Father, and of the Son and of the Holy Ghost. Amen."

Then the Priest says.

"We receive this Child into the congregation of Christ's flock, and do sign him with the sign of the Cross, † in token that hereafter he shall not be ashamed to confess the Faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's

† Here the Priest makes a Cross upon the Child's Forehead,

my beloved Son, in thee I am well pleased.

vii. 29. And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.

30. But the Pharisees and Lawers rejected the counsel of God against themselves, being not baptised of him.

John i. 19. And this is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, who art thou? &c.

25. And they asked him and said unto him, why baptizest thou then if thou be not the Christ, nor Elias, neither that Prophet?

26. John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27. He it is who coming after me is preferred

Christ's faithful Soldier and Servant unto his life's end. Amen."

The *Priest* adds, further,

"Seeing now dearly beloved brethren, that *this Child* is regenerate, & grafted into the body of Christ's Church; let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *this Child* may lead the rest of *his life* according to this beginning."

Having said the Lord's prayer, and another collect, the Priest addresses the Godfathers & Godmothers in this manner.

"Forasmuch as *this Child* hath promised, by you *his* sureties, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your parts and duties to see that *this* Infant

ferred before me, whose shoes latchet I am not worthy to unloose.

28. These things were done in Bethabara beyond Jordan, where John was baptizing.

29. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sins of the world.

31. And I knew him not: but that he should be made manifest unto Israel, therefore am I come baptizing with water,

32. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33. And I knew him not, but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which

fant be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession *he hath* here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide that he may learn the Creed, the Lord's prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up, to lead a godly and a Christian life; remembering always, that baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto him; that as he died and rose again for us; so should we, who are baptized,

which baptizeth with the Holy Ghost.

John iii. 5. Jesus answered, verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God.

22. After these things came Jesus and his disciples into the land of Judea; and there he tarried with them and baptized.

23. And John also was baptizing in Enon, near to Salim, because there was much water there: and they came and were baptized.

26. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold the same baptizeth, and all men come to him.

iv. r. When therefore the Lord knew how the Pharisees had heard that

tized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections and daily proceeding in all virtue and godliness of living."

The Priest concludes with adding.

"Ye are to take care that *this Child* be brought to the Bishop, to be confirmed by him, so soon as *he* can say the Creed, the Lord's prayer, and the Ten Commandments in the vulgar tongue, and be further instructed in the Church Catechism set forth for that purpose."

See the Ministration of public Baptism of Infants, as used in the established Church.

that Jesus *made & baptized* more disciples than John.

2. Though Jesus himself baptized not but his disciples)

3. He left Judea, &c.

Acts ii. Peter preached to the Jews until they were pricked in their heart and said to him, What shall we do?

38. Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

41. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

42. And they continued stedfastly in the apostles doctrine, &c.

Acts viii. Philip preached Christ to the Samaritans, and,

E 12 When

12. When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women.

13. Then Simon himself believed also: and when he was baptized, he continued with Philip, &c.

Philip is commanded to join in company with an Eunuch, who was reading the prophet Esaias. Philip addressed him thus; understandest thou what thou readest? & the Eunuch modestly replied, How can I except some man should guide me.

35. Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

36. And as they went on their way, they came unto a certain water.

And

And the Eunuch said,
See here is water ; what
doth hinder me to be
baptized ?

37. And Philip said,
If thou believest with
all thine heart, thou
mayest. And he answered
and said, I believe
that Jesus Christ is the
Son of God.

38. And he com-
manded the chariot to
stand still : and they
went down both into
the water, both Philip
and the Eunuch ; and
he baptized him.

39. And when they
were come up out of the
water, the Spirit of the
Lord caught away Phi-
lip, and the Eunuch saw
him no more : and he
went on his way rejoic-
ing.

xi. Saul astonished
at the miracle Jesus
wrought, said, Lord
what wilt thou have me
to do ? Jesus said arise,
and go into the city, &

there it shall be told thee what thou must do — Ananias was sent to tell him, and when he had told him, we find that Saul, 18. arose and was baptized.

x. chap. When Cornelius and his friends had received the Holy Ghost, Peter said.

47. Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?

48. And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

xvi. 14. And a certain woman named Lydia, a seller of purple of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended to the things that were spoken of Paul. And

15. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide there. And she constrained us.

40. They entered into the house of Lydia, and when they had seen the brethren, they comforted them, and departed.

Paul and Silas, are imprisoned at Philippi, and prayed and sang praises in the prison. And suddenly there was a great earthquake, &c. And the keeper of the prison supposing his prisoners were fled was about to kill himself.

28. But Paul cried with a loud voice, saying, do thyself no harm for we are all here.

29. Then he called for a light, and sprang in; and came trembling, and fell down before

Paul and Silas ;

30. And brought them out, and said, Sirs, what must I do to be saved ?

31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32. And they spake unto him the word of the Lord, and to all that were in his house.

33. And he took them the same hour of the night, and washed their stripes ; and was baptized, he and all his, straightway.

34. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

xviii. 8. And Crispus the chief ruler of the synagogue believed on the Lord, with all his house : and many of the Corinthians hearing believed,

15. And when the was
baptized, and her house-
hold. the brought us
saying, if ye have judg-
ed me to be faithful to
the Lord, come into my
house and abide there.
And the constrained us.
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to the house of Lydia,
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with a loud voice, say-
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for we are all here.
29. Then he called
for a light, and spring-
ing up, and came trembling,
and fell down before

lieved, and were baptized-
ed.

xix. Paul went to Ephesus and found certain disciples that had not heard any thing about the Holy Ghost.

3. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, That they should believe on him, which should come after him, that is, on Christ Jesus.

5. And when they heard this they were baptized in the name of the Lord Jesus.

6. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied,

7. And

7. And all the men were about twelve.

xxii. Paul tells us that when Ananias came unto him he said, The God of our fathers hath chosen thee that thou shouldst know his will. &c, &c.

16. And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord.

Rom. vi. 3. Know ye not that so many of us as were baptized into Jesus Christ, were baptised into his death?

4. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5. For if we have been planted together in the likeness of his death, we shall be also in the

likeness

likeness, and were baptised

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of the Lord Jesus.

6. And when Paul

had laid his hands up-

on them, the Holy Ghost

came on them; and they

spoke with tongues, and

prophecied.

7. And

likeness of his resurrection.

6. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

1 Cor. i. 13. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14. I thank God that I baptized none of you, but Crispus and Gaius;

15. Lest any should say, that I had baptized in mine own name.

16. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

17. For Christ sent me not to baptize, but to preach the gospel, &c.

(Ye know the house of Stephanas, that it is the first fruits of achaiah and that they have ad-

dicted

dicted themselves to the
ministry of the saints ;)

x. i. Moreover,
brethren, I would not
that ye should be igno-
rant, how that all our
fathers were under the
cloud, and all passed
through the sea ;

2. And were all bap-
tized unto Moses in the
cloud and in the sea.

3. And did all eat the
same spiritual meat.

xii. 13. For by one
Spirit we are all baptis-
ed into one body, &c.

Gall. iii. 27. For
as many of you as have
been baptized into Christ
have put on Christ.

Ephe. iv. 4. There is
one body and one spirit,
&c.

5. One Lord, one
faith, one baptism.

v. chap. Christ loved
the Church and gave
himself for it ;

26. That he might
sanctify and cleanse it

by

by the washing of water, by the word.

Coll. ii. 12. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead.

Heb. vi. 2. The doctrine of baptisms is called one of the principles of the doctrine of Christ.

x. 22. Let us draw near with a true heart in full assurance of faith having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Titus iii. 5. Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost.

1 Peter iii. 20. The long suffering of God waited in the days of Noah,

Noah, while the ark was preparing, wherein few that is, eight souls, were saved by water.

21. The like figure whereunto, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ.

1 *John* v. 6. This is that came by water and blood, even Jesus Christ, not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth.

8. And there are three that bear witness in earth; the Spirit, and the water, & the blood; and these three agree in one.

Here

Here we have a true and faithful account, from the scriptures, of the method by which the Holy ordinance of baptism was administered — Who were the proper subjects for it — And the great end, or design of it — And we have also the method since introduced by others in its stead — But as I am not accountable for the consciences of my fellow creatures, I think it best to leave them to “judge betwixt God and his vineyard.” *Isaiab* v. 3. with this piece of advice. If the baptism of John, Jesus Christ, and his Apostles, be from heaven, let us believe, and practise it, *Mat.* xxi. 25. But if it be of men, let us not mimic it by Sprinkling of Infants, lest God should hereafter say, “Who hath required this at your hand. *Isaiab* i. 12. And let us consider that Naaman could not have been cleansed from his leprosy, had he not, “dipped himself seven times in Jordan, according to the saying of the man of God. *2 Kings* v. 14. Nor would the blind man have been restored to sight, had he not obeyed Jesus, and “washed in the Pool of Siloam. *John* ix. 7. And the scriptures inform us that, “The earth also is defiled under the Inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. *Isaiab* xxix. 5. Nadab and Abihu were destroyed because they, “offered strange fire before the Lord, which he commanded them not. *Lev.* x. 1. 2.

The Lord made a breach upon the Israelites because they sought (or worshiped) him not after the due order. *1 Chron.* xv. 13. In vain do they
F worship

worship me teaching for doctrines the commandments of men *Matt.* xv. 9. Full well ye reject the commandment of God that ye may keep your own tradition. *Mark* vii. 9. The Pharisees and Lawyers rejected the counsel of God against themselves being not baptized. *Luke* vii. 30.

But Paul said to the christians of old. "I praise you brethren that ye keep the ordinances as I delivered them unto you. *1 Cor.* xi. 2.

The Ordinance of the Lords Supper being administered only to persons arrived at years of maturity, and pretty much after the same manner by the generality of those called Protestants, I think I need only give Paul's relation of the institution here, which is as follows.

1 Cor. xi. 23. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread,

24. And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you; this do in remembrance of me.

25. After the same manner also he took the cup, when he had supped, saying, This cup is the new Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me.

26. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

27. Wherefore, whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be

be guilty of the body and blood of the Lord.

28. But let a man examine himself, and so let him eat of that bread, and drink of that cup.

These two positive ordinances being plainly laid down, and enforced by the oracles of truth, it becomes every soul to practise them, that desires to have an interest in the covenant mercies of God, and to rejoice therein. For we are not only to obey God in a few particular duties; but, "we must be conformed to the image of His Son. We must follow the lamb whithersoever he goeth. *Rev. xiv. 4.* or hath done before us. "Leaving us an example that we should follow his steps. *1 Peter ii 21.* Jesus commanded his disciples to teach men to "Observe all things (take notice not some things but, *all things*) whatsoever I have commanded you." *Matt. xxviii. 20.* And then he will esteem us as his friends, for says he, "Ye are my friends, if ye do whatsoever I command you. *John xv. 14.*

Now the commands and duties obligatory upon us being many, I shall content myself with selecting a few passages, in which they are pretty generally contained, and refer the reader to those blessed volumes of inspiration for more minute particulars.

Mark xii. 29. The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with

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all thy mind, and with all thy strength. This is the first commandment.

31. And the second is like, namely this, Thou shalt love thy neighbour as thyself: there is none other commandment greater than these.

John xiii. 34. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

Col. iii. 12. Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering;

13. Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

14. And above all these things put on charity, which is the bond of perfectness.

15. And let the peace of God rule in your hearts, to the which also ye are called in one body: and be ye thankful.

16. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another, in psalms and hymns and spiritual songs singing with grace in your hearts to the Lord.

17. And whatsoever ye do in word or in deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

2 Peter i. 5. And besides this, giving all diligence, add to your faith, virtue, and to virtue knowledge,

6. And to knowledge temperance, and to temperance patience, and to patience godliness,

7. And

7. And to godliness brotherly kindness, and to brotherly kindness charity.

Phil. iv. 8. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things. For

Rev. xxii. 14. Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city.

Rev. xiv. 13. Write, Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

The gospel then, and the blessings appertaining to it are the only pearl of great price, that can be found here. *Matt. iii. 46.* An experimental knowledge of these blessed truths, is the only solid peace, true riches, honor and glory, that we can enjoy — this is the wisdom that is from above. For here shall “wisdom be found, and here is the place of understanding.”

Job. xxviii. 13. Man knoweth not the price thereof; neither is it found in the land of the living.

14. The depth saith, It is not in me: and the sea saith, It is not with me.

15. It cannot be gotten for gold, neither shall silver be weighed for the price thereof.

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16. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

17. The gold and the crystal cannot equal it; and the exchange of it shall not be for jewels of fine gold.

18. No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies.

Prov. viii. 10. Receive my instruction, and not silver; and knowledge rather than choice gold,

iii. 13. Happy is the man that findeth wisdom, and the man that getteth understanding.

14. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

15. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.

16. Length of days is in her right hand; and in her left hand riches and honor.

17. Her ways are ways of pleasantness, and all her paths are peace.

18. She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her.

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